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מלשון הלועזים ללשונינו הקדושה מקצת זה כי לא היה שלם בלשונינו  
והנה נתקן זה בכל צדי האיר . . העברה כמו שיראה מתוכו והרן אותו  
לכף זכות יוכה לראות אפריון ובכא גואל לציון :

"The time hath come to finish: and may the true Physician enable us to witness his perfect goodness and teach us to learn and to teach, to observe and to perform. Now this fair volume hath been completely written by the humblest of students, an exile from his inheritance, who will never return to the home of his fathers, Abraham the son of R. Isaac Ibn Risus of the Spanish exile, here in the town of Makesia<sup>1</sup> on the 5th Tebet, 5246. And it was written to the order of the valiant man of works, the wise and perfect man, Rabbi Joseph Ha Cohen, the physician of the great king, Bajazet, may the Lord preserve him and keep him alive!

"The scribe warneth all who may look into his book that if mistakes be found in its diction or its matter the fault should not be imputed to him, the humble scribe, but to the book from which he copied it, for it was full of errors and passages corrupt as to both language and contents. Moreover the translator who did it into our holy tongue from the vernacular hath part of the blame, for he was not perfect in our language. But the book hath been corrected throughout with all possible diligence, as may be seen, and may he who judgeth with charity be permitted to see the restoration of the Temple and the advent of the Redeemer unto Zion!"

E. N. ADLER.

#### SOME OBSERVATIONS ON JOB XI. 6.

THIS verse is translated by the Authorized Version: "And that he would show thee the secrets of wisdom, that [they are] double to that which is! Know therefore that God exacteth of thee [less] than thine iniquity [deserveth]."

The difficulty which the verse presents is found chiefly in the middle clause. With regard to this clause the Revised, diverging from the Authorized Version, translates the Hebrew כִּי כְפֻלִּים לְחֹשֶׁהָ "That it is manifold in effectual working." This rendering was probably influenced by what follows in verses 7-9: "Canst thou by searching find out God?" &c.; "It is high as heaven: what canst thou do? deeper than Sheol: what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

<sup>1</sup> See note 4, p. 528.

Delitzsch's note on the clause is worth quoting. He says, "כְּפָלִים (only here and Isa. xl. 2) denotes not only that which is twice as great, but generally that which far surpasses something else. The subject of the clause beginning with כִּי is חֵיָּה understood, i. e. divine wisdom: that she is the double with respect to (לְ, as e. g. 1 Kings x. 23) reality (חֵיָּה, as ch. v. 12, vi. 13, *essentia, substantia*), i. e. in comparison with Job's specious wisdom and philosophism" (*Comm. on Job*, Eng. trans.). That חֵיָּה is used ironically of Job's wisdom, as Delitzsch's interpretation would seem to imply, is difficult to admit; but it may be conceded that the word might denote reality, substance, or as A. V. gives it, "that which is," with a tendency to the concrete. But the sense of abstract wisdom, or as R. V. gives in the margin, "sound wisdom," is, I believe, justified by none of the passages in which the word occurs. In Job v. 12, the word is used of "effective performance," A. V. "enterprise": "He disappointeth the devices of the crafty, so that their hands cannot perform [their] enterprise." In vi. 13 the sense appears to be "effective power," and the parallel gives "help": "Is not my help in me, and effective power driven from me?" Duhm renders "Siehe, gar nichts ist meine Hilfe in mir (meine innere Kraft), und Bestand ist fortgestossen von mir"; a rendering which would be in general accord if "Bestand" is understood as meaning "power to endure." Next comes xii. 16, "With him is strength and effective power; his are the deceived and the deceiver." Passing to xxvi. 3, we may translate, "How hast thou counselled him that hath no wisdom, and made known abundantly effective power!" Prof. A. B. Davidson gives, as an interpretation which would suit the connexion, "Doubtless thou hast abundantly instructed and strengthened the weak and ignorant man before thee!" The last passage in Job to be noticed is xxx. 22, where, if we accept the Keri, we may render, "Thou dissolvest me as to my power" (A. V. "my substance"). Passing on to the places in the Proverbs where the word occurs, we have first ii. 7, "He reserveth efficient power for the righteous; he is a shield to them that walk uprightly." Both the *tushiyyah* and the shield are manifestly to enable the righteous to keep in "the paths of judgment," "the way of the saints." The next passage is iii. 21, where we have נָצַר חֵיָּה וּמָחָה "Keep power and prudence." The power intended by *tushiyyah* might be represented, perhaps, by *Selbstständigkeit*, "self-help." *Mezimmaḥ*, which I have rendered by "prudence," is a word of somewhat sinister aspect. In Prov. viii. 14, Wisdom speaks: "I have counsel and effective power; I am understanding, I have might." Thus rendered, *tushiyyah* in the one member answers to *geburah* in the other. Two other passages remain, Isa. xxviii. 29 and Mic. vi. 9. The latter is too obscure and

doubtful to be taken into account either one way or the other; but the passage cited from Isaiah is important and instructive. A.V. not unsuitably translates: "This also cometh from the Lord of hosts, [which] is wonderful in counsel, [and] excellent in working," הַפְּלִיאָה הַנְּדִיבָה הַנְּחִמָּה. *Tushiyah*, as thus used of real or effective power, would easily come to signify the result of such power: and so we should come to the rendering of A.V. in the passage we are more particularly considering, "that which is," though, in this rendering, the word was, no doubt, connected with שׁוֹׁ—the probably true etymology.

We have next to investigate the word כְּפֻלִּים, which, as said above, occurs only in Job xi. 6 and Isa. xl. 2. No doubt the word denotes properly and primarily "that which is twofold," "that which is double." With this sense of the word, the passage in Isaiah presents some difficulty: "Speak comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD's hand double for all her sins." It is not easy to suppose that the meaning really is, that the punishment had been twice as severe as the sins merited. Cheyne takes "'double' in the sense of 'amply sufficient.'" But this is not without difficulty. The English word "double" may be used to denote a counterpart, copy, what exactly answers to something else. If כְּפֻלִּים could be regarded as having this sense, the difficulty would disappear. Moreover, it would seem that the Greek translator of our passage in Job may have so understood the word. Otherwise it is difficult to attach an intelligible sense to his words: *εἶρα ἀναγγελεῖ σοι δύναμιν σοφίας, ὅτι διπλοῦς ἔσται τῶν κατὰ σέ.* Here, also, it should be observed that הַנְּחִמָּה is understood in the concrete sense of the facts relating to Job.

In accordance with the view just suggested, the facts of the world, especially in relation to Job's sufferings, would be represented as corresponding exactly to the secrets of divine wisdom, the תַּעֲלָמוֹת הַחֵכֶם. But if this view of כְּפֻלִּים is considered inadmissible, then we must take *tushiyah* as itself double or twofold, comprehending on the one side the secrets of divine wisdom, and on the other the realities of the world. The general inference which Job was required to draw is expressed in the rendering of the last clause of the verse given by the Greek translator: *καὶ τότε γνώσῃ ὅτι ἄξιά σοι ἀπέβη ἀπὸ Κυρίου ὧν ἡμάρτηκας.* This rendering, though in accordance with the general subject in dispute between Job and his friends, does not accurately represent the Hebrew in this verse. The sense is, that something of Job's guilt has been passed over, as though in oblivion, or disregarded. This, however, would not imply that what was done and

suffered was other than in perfect accord with the divine plan, the תַּעֲלָמוֹת הַכְּמָה.

In conclusion, I may observe that the תַּעֲלָמוֹת הַכְּמָה must be regarded as corresponding to the חֲשָׁבוֹן, the thought or plan underlying the moral administration of the world which Koheleth tells us that he sought so earnestly to find out, though without success (Eccles. vii. 25, &c.).

THOMAS TYLER.

MEGILLATH ZUTTA: NOTE ON *J. Q. R.*, VIII, 541 sqq.,  
AND IX, 721.

Two more fragments of the Megillath Zutta have lately been acquired by the Bodleian Library, which enable us to complete the text published by Dr. Neubauer. The five fragments are now bound together as MS. Heb. e. 82, in the following order: (a) one page as printed in *J. Q. R.*, IX, 721; (b) three leaves, not continuous, beginning בְּטָרָף כַּחֲמִי, as in *J. Q. R.*, VIII, 544; (c) one leaf, beginning וְאֵן נִשְׁאַתִּי לְבִיתוֹ, *J. Q. R.*, VIII, 544, l. 10 of the Hebrew, ending נִשְׁאַתִּי, *ibid.*, 546, l. 1; (d) seven leaves, beginning מִשְׁעָן לְכָל, *J. Q. R.*, VIII, 545, l. 11, to the end of the composition; (e) five leaves, beginning כִּיּוֹם שֶׁנַּעֲשָׂה, *J. Q. R.*, VIII, 545, l. 20, to יִדְרִים וִידִכִּם, p. 550, l. 10.

The new fragments are c and e, both fortunately more legible than the other leaves coinciding with them, from which the text was published. Fragment c completes the lacuna in *J. Q. R.*, VIII, 545, thus:—

וְהַשְׁחִית הִדְרוּ וַיִּדְרֶהוּ בְּאֵן וּבַחֲמִם (line 10) וְהָיָה לְמַרְמֵם • וְהָרַם מִגְּדֻלָּתוֹ  
וְשֶׁבַר מַעֲלֹתָיו וְאָכַל יָבֹלוֹ אֲשֶׁר בְּכָל גְּבוּלוֹ • וְאֵן נוֹטֵר וְלֹא גֹדֵר וַיִּשְׁתַּחֲוֶה  
בְּתַח לֹא יֹמֵר וְלֹא יַעֲדֵר וַיַּעֲקֹר הָאֵילָנוֹת וְהַשְׂרָשִׁים וַיִּקֹּן לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ  
בְּאֻשִׁים • וַיַּעֲבֹר [ר] הַנְּגִיד [רִב] • וַיֵּשֶׁב עַל מְכוֹנוֹ • וְהָיָה הַנְּגִיד אִישׁ חֲסִיד  
[מִשְׁעָן] לְכָל הָלֶךְ • וְאֲשֶׁר בּוֹ כּוֹחַ לַעֲמוֹד • • • (line 11)

The popularity of this Megillah may be judged from the fact that all the five fragments differ in shape, size, and writing, and must therefore represent different copies.

A. COWLEY.